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distributive aspects of the same thing." "Individuality is neither prior in time nor lower in rank than sociality—the line of progress is from a lower to a higher type of both, not from one to the other." Society "in its immediate aspect *is a relation among personal ideas.*" "The imaginations which people have of one another are the *solid facts* of society, and—to observe and interpret these must be the chief aim of sociology." "Self and other do not exist as mutually exclusive social facts." Professor Cooley does not deny personal opposition, but claims that "it does not rest upon any such essential and, as it were material separableness as the common way of thinking implies." "Society is rather a phase of life than a thing by itself; it is life regarded from the point of view of personal intercourse. And personal intercourse may be considered either in its primary aspects, such as are treated in this book, or in secondary aspects, such as groups, institutions or processes. Sociology, I suppose, is the science of these things."

Professor Cooley has been allowed to speak for himself that some idea might be given of his method and manner. His treatment of his subject is entirely from a psychological viewpoint. The style of the book is clear and attractive, the text abounding in happy quotations. In an interesting way the author deals with sympathy, hostility, emulation, leadership, conscience, the meaning of "I," personal degeneracy, freedom.

We are indebted to Professor Cooley for a stimulating and suggestive discussion. The book must be read—and read carefully—to catch its full import. There will be many to object to his classification of sociology as a purely subjective science. In his desire to set forth the psychological elements the author seems to lose touch with the material basis both of individual and social existence. Certainly some of the motive forces do not spring from what we know as the mind. This by no means contradicts the author's claim that "any study of society that is not supported by a firm grasp of personal ideas is empty and dead."

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*Studies in the Evolution of Industrial Society.* By RICHARD T. ELY, Ph. D., LL. D. Pp. vii, 497. Price, \$1.25 net. New York: The Macmillan Company, 1903.

Professor Ely has done more perhaps than any other economist to popularize the study of economic questions, and in this, his latest addition to the Citizen's Library of Economics, Politics and Sociology, he has not departed from the tradition already established in this direction. In his usual facile style he has made an excursion into that "general borderland where economics, ethics, biology and sociology meet," such as is bound to arouse popular discussion and interest. The fact that nothing new is brought out in the work and that because of its wide scope and consequent brevity but little is conclusive, does not detract from its usefulness.

The book is divided into two parts of unequal length, the first and shorter one serving as an historical sketch of the development of industrial

society, introductory to the discussion of special problems in Part II. Part I, the working out of which probably suggested the title of the book, traces the evolution of industrial organization from its beginnings in the period of savagery to its complex arrangement at the present day. The criterion of classification followed is that of change in methods of production, rather than that of the developing of successively larger industrial units, of new processes of exchange, of new types of labor or of new stages of mental development, although each of these receives a share of attention and all are helpfully grouped in a table for purposes of comparison. Society is viewed as an organism and the study of its industrial progress as but one of the many phases of its growth. Herbert Spencer's general and external interpretation of evolution is casually applied to the matter under discussion from time to time—a method, which though hardly of permanent scientific value, is yet immensely suggestive to beginners. There is much that is stimulating in the treatment of economic classes. Their existence in this country is clearly recognized; but Professor Ely with his healthful optimism sees forces at work making for the attainment of friendly and harmonious co-operation of classes. In the discussion of recent tendencies much is brought forward to bear out this view. It is questionable, however, whether he is justified in considering public ownership of natural monopolies, and private ownership with attempted public control, as respectively Teutonic and Latin in tendency.

Part II is made up in the main of a number of articles, addresses and reviews previously printed elsewhere, embodying Professor Ely's well-known utterances on a variety of topics of current interest. The first three chapters are of fundamental interest and importance, and they possess a unity of treatment that is lacking in the later portion of the book. These chapters deal with the relation of the process of evolution to race progress. Much of the literature bearing on this topic is helpfully reviewed and many apt criticisms are made. Particularly significant are various hints suggestive of lines of investigation which, if followed out, would give us some indication as to whether the race is improving or degenerating under the influence of modern altruism. On the other hand, the discussion is not always clear, and our need of a definite and fixed use of terms is nowhere more clearly shown than here. For instance, instead of the test of a good social measure being its capacity for strengthening "the individual and the group for competition [*i. e.*, for *struggle*]," the criterion should rather be that of helpfulness in furthering the process of individual and social *adaptation*.

So far as there is any central or dominating idea in the remaining chapters, it turns on the problem of monopoly and its sister questions, the integration of industry and the concentration of wealth. Although the scale of organization seems gradually to be enlarging, Professor Ely sees no reason to accept the position "that our present industrial evolution is bound to terminate in general monopoly"; and though there seems to be a tendency toward the concentration of wealth, he is extremely hopeful that the "dawning self-consciousness of society will ultimately lead to a wide diffusion of the 'advantages of civilization.'" "

On the whole, apart from Part I, which might well be used in the classroom as an introduction to the study of elementary economics, it may be said of the work that its chief value lies not on the academic side, but on the side of the suggestiveness of its reasoning and of its inspiring moral tone to the more thoughtful portion of the general public.

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*Social Origins.* By ANDREW LANG. *Primal Law.* By J. J. ATKINSON. Pp. xviii, 311. Price, \$3.60. New York: Longmans, Green & Co., 1903.

As the above titles indicate, this work contains the investigations of two authors. As there is no necessary dependence of the two parts it matters not which is read first. "Primal Law" traces society upward from some apelike ancestor, while the law itself is the fundamental principle in accordance with which man and society have evolved. In "Social Origins" Mr. Lang deals with "the present state of the discussion as to the beginning of the rules regulating marriage among savages," and in doing so he presents the views of McLennan, Morgan, Crawley, Frazer, Spencer, Tylor, Avebury, Westermarck, Durkheim and others. The author has views of his own which he states with clearness and force. For instance, he claims that exogamy became fully developed "when the hitherto anonymous groups, coming to be known by totem names, evolved the totem superstitions and tabus." Prior to this, it only tended to arise for various reasons, among which are enumerated sexual jealousy, sexual superstition and "sexual indifference to persons familiar from infancy." It will be seen that this view is opposed to the one presented by Mr. Atkinson in the second part of the book.

In "Primal Law," Mr. Atkinson bases his theory on the assumption that our anthropoid ancestor was unsocial. He believes that the human race descended from a single pair, and promiscuity in the primitive stage is rejected as improbable. The ancestor of man, it is asserted, lived in small communities, each with a single wife or several who were jealously guarded from all other men. Male members of the family grown to adolescence were objects of suspicion, and were driven from the group. Finally mother love asserted itself in defence of the youngest male child, and he was allowed to remain. However, this younger male member of the family was retained only on condition that the marital rights of the senior would be respected as extending over all the women of the horde. Brother and sister avoidance became absolute. Marriage of the junior member would depend upon the capture of a wife in another group and here appears the origin of exogamy. "Hence comes the evident corollary to the argument that the primal law and exogamy stand to each other in the mutual relation of cause and effect."<sup>22</sup> By degrees, male members would be permitted to remain in the family, and these in turn would secure brides from another horde. With the growth of intelligence, the marital relations of the head of a family with the daughters

<sup>22</sup> Page 247.